

THE
EXPOSITOR
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JOURNAL OF PRACTICAL CHURCH METHODS



LEVEL
ONE

C O N T E N T S

Pluck a Thorn and Plant a Rose
Walter E. U

Walter E. Isenhour

Security
C. Irving Benson

In Thy Hands
Ernest E. Smith

How God May Affect Our Lives
Orvis F. Jordan

The Bigot
Robert T. Raines

Church Methods

Toward Contemporaneity
Chaplains in Unions
Use of Plain English
Brussels Fair, 1958
New Language
Successful Aging
Flag Dedication Service
Outdoor Service for Children
Memorial Service for Sailor
Three Feet Too Tall

SERMONS

Sufficient for These Days
(Baccalaureate Sermon)

William R. Siegart

Pentecost

James W. Kennedy

America's Greatest Need

Milton Thomas

Illustrations

Book Reviews

Topical Index

Where to Buy

30

33

34

35

36

37

42

50

51

53

54

**IF YOU CAN PLUCK A THORN
AND PLANT A ROSE**

If you can pluck a thorn and plant a rose
Beside the path where some lone pilgrim goes;
If you can help to make a dark world bright
By noble deed, or prayer, or living right;
If you can help some dreary, drooping soul
Take courage, pray, and travel toward the goal,
I know your life shall not be spent in vain,
Though never you shall pass this way again.

If you can help the sinner change his course,
Then to the Lord devote his strength and force;
If you can help some wayward soul return
From straying in forbidden paths, then yearn
For God's great will and truth and noble right,
Then climb and rise to manhood's greatest height
Ah, if you can, then why should you despair,
Though here you gain no honor that is rare?

If you can help to lift a fallen race
And make the world a better, brighter place;
If you can bless the homes of men about
By bringing peace and casting trouble out;
If you can lead men to the Savior's feet
For pardon and for Heaven's blessings sweet,
And then, at last, when your brief race is run,
You'll be repaid when Jesus says, "Well done."

Then let us pluck a thorn and plant a rose
In hearts and homes, and in the lives of those
Who need a hand to help, a word to bless,
A prayer in times of test and dire distress;
O, let us pluck the heartaches, pains and sighs
That hinder souls and will not let them rise;
Yes, let us give the world our very best
And wait for Heaven's great reward of rest!

- Walter E. Isenhour,
Talorsville, North Carolina
in The Covenanter Witness,
March 5, 1958

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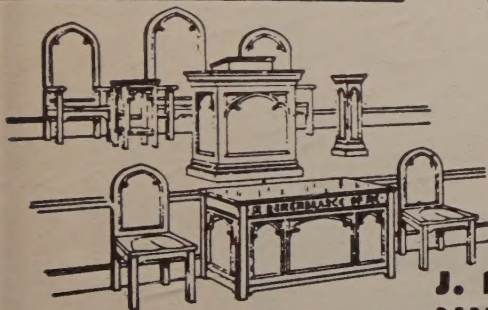
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GOD'S GRACE

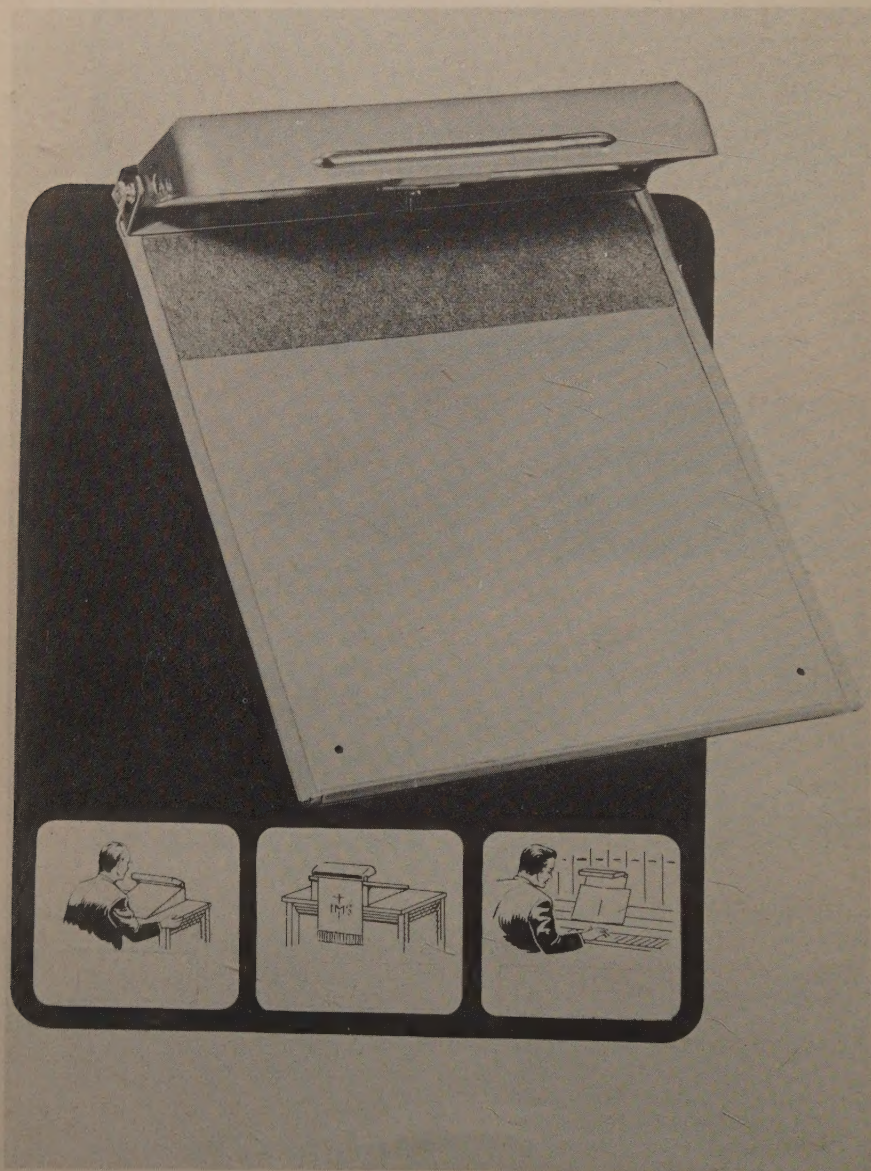
GOD has promised to meet every need of His children. Sometimes we wonder why our prayers are unanswered, our desires withheld, our wants unsatisfied. But God has never promised that He will grant all our petitions, many of which are selfish. In His love He wants the best gifts for His children. In His power He is able to provide graciously and abundantly for

all our needs. His resources are eternal, and inexhaustible and avail for us. "But, my God shall supply all your need according to His riches in glory by Christ Jesus." The Psalmist also assures us of God's adequate provision: "The Lord is my Shepherd I shall not want." God's gifts of grace are ours for the asking, for the believing, for the TAKING! -- Sidney A. Gates, *Exchange*

LECTERN LIGHT

TO PUT a new light on Church and Sunday School Lecterns and most pulpits, the Faries Lamp Div. of Elwood, Indiana, had devised the new "LECTERN-LITE." Made to fit all sizes and types of Lecterns, the Lectern-Lite gives adequate light without allowing any light leakage that distracts the listeners or audiences. The reflector is easily adjustable and a special green panel prevents any glare.

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WHAT PRICE SECURITY?

C. IRVING BENSON

I TALKED with two contentious men this week. One was critical of our social services. The other sets insecurity among the priorities of human needs.

He could not imagine a greater calamity than for all insecurity to be removed so that, no matter what we did, we should be immune.

In Britain, the Conservative Government is working on proposals for superannuation to provide for all workers on retirement.

The Labor Opposition is drafting the blue-print of a scheme to give half-pay for everybody on retirement. The proposed scheme would require compulsory contributions by the worker, the employer and the state.

This is the type of social security for which I have been pleading with Governments for more than 30 years.

The welfare State is well and permanently established in Britain. Last year as I drove up and down the land people told me that they had never been better off in their lives.

I was delighted with the healthy, well-clad children I saw everywhere.

The state now insures people against the risks of illness, unemployment and accident.

Some observers point to symptoms that the welfare State has tended to sap the independence and self-reliance which have long been the backbone of British character. That may be. I did not notice it and, in any case, some calculated risks are worth taking in such a bold enterprise.

All political parties have had a share in building the welfare State and all are proud of their part.

An English visitor told me last week that he believed Australia was backward in some social welfare services. I was astonished. We, who inaugurated pensions for the aged and such services, long before Lloyd George battled for them in Britain!

The English visitor's point was that we still depend on voluntary services and gifts to determine the extent of some so-

cial services which should be available to all people as a basic provision.

This, he maintained, was an expression of the Christian doctrine of brotherhood.

I agreed with him, while stressing the loss to our morality and mentality if sacrificial service and giving were to dry up.

Those of us who have lived in contact with the heartbreak of the insecurity experienced by the wage-earner will long and toil for a social responsibility to guarantee freedom from want and the essentials of a decent life. This, I maintain, can be achieved without disparaging the rewards of thrift.

William James, the psychologist, used to say that if everybody could be guaranteed security from want, half the avarice and greed would disappear from industry.

I remember a Western District man who was prosperous but mean. One day he told me how as a lad, he had seen poverty in London's East End.

He often awakened with the fear that he had lost everything and was destitute. This was the key to his character - the terror of insecurity. So he went on accumulating to make himself safe.

Many a man whose soul has shrunk because his sympathies have contracted, goes on piling up assets to make security doubly secure. People develop the acquisitive faculty and lose the art of giving without which they cannot enjoy the real flavor of life.

I am glad to have lived to see such advances in social welfare and I hope to see more. Yet when we have built all the social security that we can devise this will always be a dangerous world to live in.

In many words and various ways, the Bible impresses upon us the insecurity of life on this planet. "Thou knowest not what a day shall bring forth."

Security has its own problems. It can be as demoralising as insecurity and end in fatty degeneration of the soul. Candidly, security is and always has been an illusion. Life is a great adventure or it is a process of vegetation and decay.

Josiah Royce quoted with approval the words of a character in an American story:

Melbourne Herald, Melbourne, Australia

"Security - why, it's just the one thing a human being can't have, the thing that's damnation to him if he gets it."

The truth lies between the security of the welfare state and adventurous living.

The final securities are faith and courage.

This article is printed not only for its intrinsic value, but to indicate a trend of man on this earth, and where our faith should lie. The Word of God has much to teach us about GIVING, in accordance with that which we receive, but - there is much searching needed for a basis of compulsory giving, through state or national organizations, requiring unbelievable sums of money for personnel, housing, equipment,

and the lack of contact with those who provide the funds. Yes, funds are provided by taxing those who work and earn, when such a course is followed, BUT - the fact is - that the plan is compulsory, so far as the GIVER is concerned, and he has no voice in deciding the use of his earnings by the state or national group to which the funds are allotted by the taxing agencies, the while it is known that a very large margin is absorbed by the organization, supposedly dispensing help to the needy, in times of adversity and trouble.

Yes, we are told to GIVE to the needy according to the scale we RECEIVE, and the manner in which this plan works out in this great land of AMERICA, we indorse its continuance whole-heartedly.

--Editor, *The EXPOSITOR*

MY TIMES ARE IN THY HANDS

ERNEST E. SMITH

MY TIMES are in thy hand" are the simple words recorded in Psalm thirty-one, verse fifteen. The man who wrote that Psalm had a very hard time of it. Numerous misfortunes threatened him, but the light of faith broke through and brought back courage, peace and hope. He knew all the vicissitudes of life were within the orbit of God's care and knowing that could with great assurance sing "My times are in thy hands."

The complete mastery of circumstances can be had only through faith in the sovereign care of God. All kinds of experiences and events impinge upon our lives. Some we call fortunate and some unfortunate. Some can be controlled but many cannot. They are the storms, floods, disasters of one kind or another over which we have no control. Then there are the inevitable sorrows which darken our lives and other misfortunes which bring suffering and pain. However, let it be remembered it is not a blind fate which strikes at us. Nothing that happens is entirely outside the range of His sovereign and undying love.

With this in mind we must seek to face life without fear. Life is a risk, it is a venture into the dark. Since it is, we fear the dark intruders that await us and we make futile efforts to keep control of events. We soon learn there are many things from which we cannot shield ourselves and from which God may not protect us. But this we know even if the worst

comes to the worst, we are not removed from his loving care. This was the experience of the Psalmist who in the long ago said "If I make my bed in hell, behold thou art there!" There is no misfortune or sorrow which God cannot work into the pattern of his loving purpose for each of us.

Our "times are in his hands." What hands! The hand that is waiting to guide. The guiding hand! The directing hand! The hand that will direct us into some action that will fulfill his purpose. The providing hand! The hand that will give us wisdom, love and obedience. The taking hand! The hand that will take from us selfish ambition, pride and self-love. The protecting hand! The hand that will keep us strong and steady in the midst of life's storms. The hand that will lead us into a great calm and cause us to reach our desired haven.

If we are to be guided by unerring Providence it is necessary that our lives be shaped by following the will of God. The success of life is not to be found in what we call the mastery of circumstances; it is to be found in what we become by the grace of God. True success comes as we are open to the guiding of God and to his power "that worketh in us both to will and to do" his good pleasure. People who are thus yielded to God are they who have been instrumental in shaping the world for good. These are they who with the Psalmist have been able to sing "My times are in thy hand." *From The Watchman-Examiner.*

Omaha, Nebraska

HOW GOD MAY AFFECT OUR LIVES

ORVIS F. JORDAN

IF we would begin stopping men on the street and asking them "Do you believe in God?" we would find that ninety-eight percent of them would say that they did. How they believed in God would not be revealed, necessarily. Many would believe in a way quite theoretical, and which did not affect their daily living. We undertake to raise some questions about man's common attitude toward God, that we think are very important.

Men often say they believe in God, but they just believe in some great First Cause, for few people can believe that our universe and our minds came into being by chance. But a man does not pray to a First Cause. This is an impersonal God, so different from man that there can be no sense of fellowship. Or there is the God of the Humanist who says that God is the "consciousness of the highest social values." This makes God an abstraction, and there have been a few churches organized in America to worship this "consciousness of the highest social values." As might have been anticipated, this movement has not spread.

There is another way of thinking of God which is also impersonal. The pantheism of Spinoza which says that "God is all" is matched by the teaching of a modern sect. If God is all, then this reality, whatever it is, includes filth and moral evil.

America was sown down deep in the early colonial days with an idea of God called deism. This was a dictator God, very aristocratic, who made the universe and man, but had little to do with either afterwards. It was no use to go to church and worship or to say prayers to this God, for He was a long way off, and perhaps on vacation.

Contrast all of these ideas of God with the personal God who is revealed to us in the Bible. Sometimes the modes of speech in the Bible are almost shocking in the way in which they make God personal. The God who walked in the garden in the cool of the day hunting the man and woman whom he had brought into being may be only a

dramatization of a spiritual idea, but the idea to be conveyed is that of a person hunting for persons.

The God of the Bible is always personal, but at first the Hebrews thought of Him as an awesome person. To look upon Him was certain death. They thought of Him as dwelling on Mt. Sinai, or only in the land of Palestine, but Ezekiel saw him as mobile in the sky, and Jonah found that God could reach him out on the sea. It was Amos who saw most clearly his justice--to all people, but Hosea saw that justice must be tempered with mercy. It was Micah who gave us the best rounded statement of the personality of God to be found in the entire old Testament. He said "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly, with thy God."

The history and biography of the Old Testament is never a record of some vague theorizing about God. Instead it is a series of stories of contacts which people have made with the great Providence that moves upon lives of men, indeed of all peoples.

More important than any other influence on the lives of men was that of the great spirit which constantly sought to lead his people into paths of peace and righteousness and power.

It is in the New Testament that we find the full revelation of God. Jesus gave to a woman by the well in Samaria the important teaching "God is Spirit, and they that worship him should worship Him in spirit and in truth." This statement shuts out idol worship and any concept of God as a physical reality. But we hardly know what we mean when we say God is Spirit. Were not countless millions of people quite certain that God had made direct contact, with their spirits, we might set this statement to one side as too difficult to be useful to us in daily living. It is important for us to have a reality that seems to lie beyond time and space.

The error most often made by people in primitive religion is that God is vengeful, and worship is for the purpose of placating Him. Our religious offerings are often given, that He may give. We often hope to get a bargain in this giving, for we give that He may give gifts quite beyond the value of our sacrificial offerings.

Jesus was sure that it was the nature of God to seek our welfare. Jesus taught us when we pray to say "Our Father." In the greatest of all the stories to be found in religious literature, the Prodigal Son returned home to find a father who came out to meet him. On the Prodigal was placed a robe to hide his filth, and on his finger a ring to proclaim his sonship. A feast was

made to express the joy of the father over the return of his son.

Paul on Mars Hill in the presence of philosophers took as his text a statue erected to the Unknown God. He proclaimed God the Creator, and asserted that God is not very far from any one of us. "In him we live and move and have our being." Were all theologians to accept this view of God proclaimed by Paul, most of our theological problems would vanish.

It is in the doctrine of the divine Providence that we have the faith that moves most mightily on the souls of believers. While God sends his rain on the just and on the unjust, He is able to do things for believers that He cannot do for others. We might illustrate it by a modern story. A father who wanted his son to be an educated man sent him to college, but the son would not stay, nor did he learn much while there. It was only when the son recognized the value of learning that he could be given a college education. Or, as a homely proverb phrases it, "You can lead a horse to water, but you cannot make him drink." Through our faith we open the doors of opportunity to God.

God gave man an area of moral freedom. Man may exercise this freedom to his own hurt, or he may use it to become a saint. Here is a great mystery in the divine providence. But, had not God given us Freedom, He would not have created us in His likeness. The consequences of using our freedom may be disastrous.

To bring to the ordinary man who is not much of a theologian, the practical implications of our study, we find that we have much to hearten us. We know how often we have sinned and fallen away from the pursuit of the good, but our God is a Father. He knows the brevity of our lives and the immaturity of our minds. He may discipline us with punishment, but He no more rejects us than we reject our own children when in naughtiness they violate our commandments and reject our teaching.

There are many who would find God the giver of health of body, and poise of mind. We are taught to trust Him instead of living in fear. He is the one who clothes the lilies of the field and feeds the birds of the air. This does not mean eternal youth, health or material prosperity. But if through our faith in God we find peace and power, we shall have backs strong enough to bear our burdens, if the burdens are not lifted. We open the way for the Father of our souls to help, when we give ourselves to Him in faith. Amid the confusions and false values of our modern life, we need One who will show us what is really worth living for. The Rich Young Ruler was

such a nice young man, such a moral young man, that Jesus loved him. But he had a cancer in his soul. Though he sought sincerely the road to eternal life, he loved one thing more. Only radical surgery on that soul would cure the cancer. He must give up all he had to follow Jesus. The besetting sin of each of us stands across the road of salvation.

In human experience this means that finding God is the most important thing in life. Not only do we derive our life from Him, but the quality of life is as important as life itself. The great souls of history have walked with Him, and allowed Him to *WORK THROUGH THEM!*

GOD IS NO MERE THEORY!

He is the power house of the universe and the great *FATHER OF ALL SOULS* who will accept this relationship.

THE BIGOT

ROBERT T. RAINES

THERE is not a sadder creature on earth than the pernicious bigot. What could be more dolorously lamented than an otherwise intelligent man who is doggedly stubborn in an opinion or belief which he holds without logic or reason, and who is intolerant of other views? He does not know truth.

Man, with his finite mind, cannot be certain of the truth. Now this is not to be interpreted in the sense as philosophers do when they declare that we cannot know the truth. There are certain truths that God has chosen to reveal to man. Yet the priggish shallow mind of man always distorts the truth. Never should we regard our narrow beliefs as beyond any doubt the same as the unclouded views of God.

Thus it was that Jesus bade us not to pass judgment on others. No man, therefore, can adopt the words of Ellery Sedgwich, in regard to the truth as others see it: "Poor blind folks: clear-sighted me!"

Rather let the bigot heed the wisdom in the words of Walter Winchell when he said that "to every religion God belongs."

Jesus prophesied accurately the activities of the bigots, when He told His disciples that in the future there would come a time when they that murder them would suppose he was rendering a religious service to God. This is possible, He warned, because they have not known God or His Son.

The bigot does not know, and thus cannot love, man or God.

Jamaica 33, Long Island, New York

THE CHURCH AT WORK



Toward Contemporaneity

There is a peculiar tendency in people who have reached middle or old age nostalgically to recall with ever greater frequency the "good old days". With a wistful look in his eyes the "oldster" remembers when he was a boy—mother baked her own bread, sewed the children's clothing, churned the butter, cleaned the lamp chimneys.—Father sawed and split the firewood, cobbled the shoes, hunted game to keep the family larder supplied. Son and daughter had their chores—the butter, milk and cream, had to be hung in the cistern after each meal, the wood box had to be filled, the ever-present water bucket with family dipper required periodic filling from the well or cistern.—From behind the imaginary cracker barrell our oldster continues to reminisce. He lives and relives the past, all the while contemptuously disparaging the present as a gadget-laden, automobile-crazy, fast-moving, luxury-loving, soft and coddled civilization.—When people relive the experiences of their youth too often, we say they are in their "second childhood".—But even if we could turn back the clock would we?—Let's be honest; the good old days were also days of hardship and drudgery, calloused hands and deep furrowed brows. Furthermore, time moves on and unless we move with it our usefulness to society has been decidedly impaired.

There are times when congregations or even whole church bodies quite unobtrusively slip into their "second childhood". They seek to perpetuate the customs and techniques, relevancies and emphases of an age long by gone. When this happens those people whose thinking is contemporary begin to think of the church as an anachronism. They may fondly recall the day when they went to Sunday School, Youth Meetings and church picnics, but they would no more think of regularly attending such a church now for weekly public worship than they would think of going back to the kerosene lamp or the romance of outdoor plumbing. If and when they do attend church they do it in the same spirit that they visit a museum.

People grow old; secular institutions grow old;—the church dare never grow old. As the Body of Christ the Church must be constantly aware of its contemporary relevance in every age. Jesus Christ Who is "the same yesterday and today and forever" is the Savior of every age. As it was in the beginning, so it is now and ever shall be, world without end. Aware of its essential nature as a projection of the Eternal Christ into the dimension of time and space, it is the mission of the church to give the Gospel a contemporary relevance in every age and to every generation. The eternal Evangel that addresses itself to the first generation with

(SEE PAGE 38)

peculiar revelance is still the same Gospel, yet, the emphases of the first Century differ vastly from the emphases that must be articulated to the 20th Century. The Methodology of the 19th Century is not adequate in the 20th Century. Administrative techniques must keep abreast of the times, if the mission of the church is to be efficient and effective. As Christ is the Lord of all history, so also the church which is His Body must redeem this generation and this present day culture. It must labor unceasingly to sanctify modern methods, modern techniques and scientific progress to the glory of God. We are God's Ambassadors to the Nuclear Age in which every scientific discovery and every progressive step in culture is a challenge to the Gospel that is as modern as Tomorrow.

With an eternal youthfulness, employing the most modern techniques, articulating a contemporary emphases, let us forget those things that are behind and set our sights on the horizons of tomorrow. Thus will His Kingdom come and His will be DONE.

--Rev. R. W. Langbans, *Lutheran Church of the Redeemer, Saint Paul, Minnesota.*

CHAPLAINS IN UNIONS, INDUSTRY OPPOSED

A bishop, a labor leader and an industrialist agreed that neither labor unions nor industry should hire ordained ministers to serve as chaplains, according to an Associated Press report from Washington, D.C., in mid-December, 1957.

These views were expressed at a conference of Methodist lay and clerical leaders, considering "the church's responsibility for ministry to industry."

Bishop G. Bromley Oxnam of the Washington area said it was up to the church - not labor or management - to provide an adequate Christian ministry for industrial workers. A minister whose salary is paid by a company or by a union may forfeit his "freedom", he said.

"We dare not identify the gospel with any economic or political system," he contended. "The gospel stands in judgment on all economic systems."

The manager of the Washington office of the United Auto Workers, and a Methodist layman, said "such agents of the church, inside the labor movement or working for management would arouse suspicion and resentment."

An experiment in France, known as the "worker priest" had failed.

"We will resist the formation of any church-related trade union groups in America," observed a union leader.

DIVINITY PROFESSOR ASKS FOR PLAIN ENGLISH

Protestant ministers should learn to speak English, says Halford E. Luccock, Professor emeritus at Yale Divinity School.

"The churches have suffered greatly from the preacher using an academic jargon which is Greek to the people," he said.

"Some people suffer from the delusion that if an idea is muddy it must be profound. That is a frightful mistake." *Boston, United Press*

PROTESTANT PAVILLION AT BRUSSELS WORLD FAIR, 1958

Ministers interested in contacting leaders in the above project, should address inquiries --

Protestant Pavillion
Room 1005
156 Fifth Avenue
New York 10, New York

PROFESSOR INVENTS A NEW LANGUAGE

Dr. James Brown, assistant professor of social psychology in the University of Florida, has invented a new language, which he calls Loglan - logical and language telescoped. The language is made up from the fundamental sounds of English, Chinese, Hindustani, Russian, Spanish, Japanese, French and German. --*UP, New York.*

CUE TO SUCCESSFUL AGING: BE RETREADED, NOT RETIRED

NO MATTER how old you are, you can still do something, says Dr. Paul Popenoe, provided you have a reasonable amount of health and sanity left. I get so many letters from people who talk as if life were over for them. But when they mention their actual age, it appears to me that they should have ten to 20 more years of productive and enjoyable activity of one kind or another.

Most of them need a better philosophy of life. They shouldn't be retired but re-treaded. Psychologist George Lawton gives some useful rules for "Aging Successfully" in the book of the same title.

Try these for a starter:

1. Admit that you're growing in years. But remember that many of the changes that come with age are good ones.

2. If anyone says to you, "You're too old," answer with "Too old for what?" You're never too old to learn a skill, earn a little money, or be useful to others.

3. Don't think you deserve credit just for having lived a long time or having done something wonderful once. To be admired

today, you must do something admirable
TODAY !

4. Make sure you cultivate a creative hobby.

5. Cultivate a sense of humor. Do something silly once in a while just so you don't become too "stuffy" or too much of a slave to your habits.

6. A life of your own is very important. Don't depend on your children or relatives for entertainment, for companionship, or for help in solving personal problems. Do these things yourself.

7. Try to learn something new each day, something new each year. Learning is one of the best forms of living.

8. Cultivate mental pleasures instead of physical pleasures.

9. Make at least one good friend this year. The only way to replace old friends is to find new ones continually.

10. Look forward, not back ! Today is the time in which you should be living most of your life; live a little in tomorrow, but don't live in yesterday or the day before yesterday.

If you don't know just exactly what activities may be available to you, seek some advice.

Flag Dedication Service

Organ: "My Country! 'Tis of Thee."

Invocation: Psalm 147: 1-7.

Hymn: "Mine Eyes Have Seen the Glory."

Responsive Reading: Psalm 148.

Hymn: "God of Our Fathers, Known of Old."

(During the last stanza, Boy Scouts, each holding a flag, form arch in center of aisle by crossing American flag with Christian flag, and small girls or boys march through arch to Chancel and take their places on either side of the large flags to be dedicated.)

Pastor: Thou openest thy hand,
And satisfiest the desire of every living thing.

People: Jehovah is righteous in all his ways,
And gracious in all his works.

Pastor: Jehovah is nigh unto all them that call upon him,

To all that call upon him in truth.

People: He will fulfill the desire of them that fear him;

He also will hear their cry and will save them.

Hymn: "Faith of Our Fathers."

Pastor: To the glory of God, our Father, by whose favor these symbols have come to hold a place in our hearts; to the honor of Jesus Christ, the Son of the Living God, our

Lord and Saviour; to the praise of the Holy Spirit, source of all life and light; for the privilege to worship in peace and love and quiet, in prayer, song, and Scripture; for the outward sign of an inward gratitude of a great Nation . . .

People: We dedicate these symbols of thy love.

Pastor: For the strengthening of Christian citizenship, and the uplifting of those who fear in their hearts the present upheaval of nation against nation; for the comfort of those who have been called to give life and limb in defense of that which Thou hast entrusted to our care . . .

People: We dedicate to Thee and Thy service all Thou hast bestowed upon us in love; help us to look upon these symbols in courage and trust in Thy goodness.

Pastor: For the guidance of the young, for the fruitful and pure lives of those who go forth in Thy Name, for the freedom and salvation of good men everywhere . . .

People: We dedicate these symbols.

Pastor: For the growth and purity of brotherhood, for the hope of goodwill and the coming of Thy Kingdom, we pray Thee.

People: Accept this tribute which Thou hast brought forth under great and glorious guidance. We bow our heads in recognition of all these banners stand for in our Christian activity, our hope for the morrow as children of Thine, as a Church and as a Nation.

Pastor: Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, so let Thy Divine guardianship continue over us . . .

People: From now into the days Thou hast set before us. Amen.

Hymn: "On a Hill Far Away."

Prayer: Almighty and everlasting God, Thou dwellest not in temples made with hands, neither art Thou worshipped with men's hands, as though Thou needest anything, seeing that Thou givest to all life and all things. Yet do Thou, O Lord, who delightest Thyself in the praises of all upon whom Thou has bestowed Thy gracious gifts, accept the offering of our grateful hearts for the symbols of our matchless faith in Jesus Christ, Thy Son, and our great and beloved land, which Thou hast so richly blessed in countless ways. We consecrate these beautiful symbols to Thee and Thy Name, to be henceforth a part of our treasury of things born of Thy love. We set these flags apart from all common and worldly things,

used gratefully to remind us of Thy continuing love. Help us to endow these precious emblems with a meaning sacred to all citizens of this great Nation, give us courage to defend them from common danger and from common foes; help us to cling to them in Thy name. We ask in Jesus' Name. Amen.

Hymn: "Onward, Christian Soldiers."

(Children march through arch of flags in center aisle, and remain at rear of auditorium, taking part in the following hymn.)

Hymn: "Great God, We Sing That Mighty Hand."

Benediction.

Outdoor Service For Children

Enlisting the help of S. S. staff members, and Vacation School leaders, in planning the following program in connection with the opening of a lawn festival, proved a delightful experience for the young mothers' group of a Chicago church.

God's Flowerland

Opening Chorus—Officers and teachers of the Sunday School and Vacation School.

Welcome—by member of young mothers' group.

Solo—"Evening Prayer" (or other suitable number).

Recitation—(Select poem for occasion).

Solo—(Lord's Prayer, or other suitable choice).

Junior Boys—(recitations or choral numbers).

Primary Girls—(recitations or songs).

Parade of Flowers, each group led by student with banner, accompanied by organ or piano music, (use recorder or radio if necessary)—

Hope, junior girl — accompanied by group representing daisies.

Truth, primary tot—primary girls representing violets.

Love, tiny tot, intermediates, beginners, representing roses.

Joy, junior boy, junior group representing daffodils.

Summer, intermediate boy, group representing butterflies.

Angel of Flowers, intermediate student, group representing lilies.

Trumpet solo, or chimes, if available.

Whole assembly join in singing, "America, the Beautiful."

Memorial Service for Sailor Lost at Sea

A number of subscribers have asked for suggestion on Memorial Services for a member of the congregation serving with the Naval forces and reported "missing in action." The following service may be adapted to local needs. Flags and flowers may be arranged on the Chancel steps, or in the Chancel.

The Service

Organ: "Lead Kindly, Light."

Processional: "Angel Voices, Ever Singing."

Invocation: Followed by Lord's prayer.

Hymn: "He Leadeth Me, O Blessed Thought."

Responsive Reading: Psalm 119: 41-48 and 105-112.

Hymn: "When Peace, Like a River."

Pastor: Read John 11:25-26. Job 19:25-28. I Tim. 6:7 and Job 1:21.

Hymn: "I'll Go Where You Want Me to Go."

Pastor:—The Lord is good to all, and his tender mercies are over all his works. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them. For he said, surely they are my people. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

The Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life. He healeth the broken in heart, and bindeth up their wounds. I was brought low, and he helped me.

O, taste and see that the Lord is good; blessed is the man that trusteth in Him. Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all.

Hymn: "Saviour, Thy Dying Love."

Pastor: I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For I delivered unto you first of all that which I also received, how that

Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures.

Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory. Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.

Hymn: "God of Our Fathers, Whose Almighty Hand."

Pastor: (See page 513, March 1932 issue of The Expositor, for suggestions for a short address).

Hymn: "The Old Rugged Cross."

Prayer: Especially for courage and steadfastness in the right, according to our understanding of the will of God.

Hymn: "Battle Hymn of the Republic."
Benediction.

(American Legion members in uniform and Boy Scouts will act as Guards of Honor, ushers. If any talent can be enlisted from these ranks for special musical numbers, this will be acceptable. Naval or military drills, "reveille" at the opening of the service, and "taps" at the close, will be in order. Refrain from tedious personal reference during the service. There should be a detailed program available for all who attend, which may include all personal references to the person or persons having given their lives for their country. Pictures of the men should be printed, if they are available.)

★ Some people never get interested in anything until it is none of their business.

THREE FEET TOO TALL

WE WERE having outdoor play at nursery school one chilly winter morning when Mark, aged 28 months, came running to me shouting, "Rabbit, rabbit!" Since the school owned a pet rabbit, these husky exclamations could not be ignored.

"Show me the rabbit," I said, "and I'll take her inside where it is warm."

Mark pointed to the corner of the playground saying, "Rabbit dere."

I went to investigate, but no rabbit was to be seen. Going inside, I found the rabbit quite comfortable in her cage, and I returned to the playground muttering something about the fantasies of two-year-olds.

Later that day, after the children had gone, I was putting playground equipment, into our small storage shed. As often happens, the equipment and the tiny space would not cooperate and I was forced to crawl into the shed and straighten out the jumble. The task was completed and, as I turned to crawl out, there *IT WAS!* Mark's rabbit.

On the side of the building about a foot off the ground were several blobs of snow. Two rather long ones formed the ears, a small round blob and a larger one outlined the head and the body.

Only when I was at Mark's level did I see it. When I stood up, it didn't appear the same. Three feet further up can make a lot of difference. The snow isn't so deep; the trees aren't so high.

I wonder how often we are three feet too tall in terms of understanding the world of the young child - not only three feet too tall physically, but psychologically as well.

If we are to reduce that distance and increase our understanding of children, we must unshackle our memories of childhood. As teachers, (and parents), we need to remember that our familiar old world is a new and different one to the child, who constantly faces strange and wonderful happenings in his everyday life.

Personally, I am encouraged to find that the seemingly vast gulf between the world of the child and adults can at times be bridged merely by shifting one's position by a distance of three feet.

-D. KEITH OSBORN, Merrill-Palmer School, Detroit, Michigan, and published in The Journal of National Education, Washington, D. C.

★ Worry is like a rocking chair. It will give you something to do but it won't get you anywhere.

★ You can do a lot for an old house these days if you're handy with money.

SERMONS



WHO IS SUFFICIENT FOR

A BACCALAUREATE SERMON

WILLIAM R. SIEGART

THESE DAYS

TEXT: *2 Corinthians 3:5. Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.*

NOT ALL who entered school with you are graduating. Thus early you are Learning that life is in large measure testing and trial. You are also learning, graduating class, that the future lies before you! What form will that future take?

Going back in the biblical lore we learn that a man named Abraham one day left Ur of the Chaldees to seek a city whose builder and maker is God. He took his family with him. And in that act history was made which influences the world to this day. The important thing is not that Abraham came from Ur of the Chaldees. The important thing is that which he was seeking, a moral God and a moral universe.

So it is with each of us. The important thing is not the city where we were born or the school from whence we graduate. Far more important is whither we are going. Neither Abraham nor we are responsible for the family or the race into which we are born. Over these we have no control. But having reached an age of discretion, we are responsible for what we do and where we go.

Consider the surveyor. For him it is of primary importance that the point of beginning shall be located before the survey start. The transit must be placed exactly over this fine point. If he starts from the wrong place all his work will be wrong, for if the point of beginning is in error, nothing else in the area surveyed will be right.

Trinity Lutheran Church, Lansford, Pennsylvania

And with us in this world the same rule applies. If we take our departure from the wrong point there will be error in all the journey of life.

Those who know tell us that years ago the Omaha Indians followed a very interesting custom to illustrate this. "When a boy reached the age of twelve he would be called by the chiefs to the council where he would be advised about how he should live his manhood years. At the end of a long day one of the chiefs would lead him to the edge of their cantonment, give him a bow with three arrows, a pony, and send him away from the camp for three days. He was given no food. He was told that he had a bow and arrow so that he could shoot when he became hungry but he was not to yield to the call of the hunger; he was to lead a disciplined life. The last admonition that they gave him was this: Every evening at sundown he was to climb a high hill and there, silhouetted against the setting sun, he was to lift this prayer, 'Here God, poor and needy, I stand!'"

That was an effective way in which to teach a profound lesson which every generation must learn anew — our utter, total dependence upon God. O yes, I know the words too often repeated, that science gives us all things. But we, like the Indian boy, must realize that man makes nothing. The food he eats, no man creates. The life within his soul, and even the body itself, comes from God. As the artisan or the scientist, or anyone, takes up material to form or fashion, no greater prayer can come from his lips than this: "Here, O God, is what Thou hast created. Help me to use it, form and fashion it, as Thou wilt."

All of which takes us back to the profound words with which the Bible opens, "In the beginning God created the heavens and the earth." It does not in the least detract from the meaning of these words to translate them, "The point of beginning is God."

As we contemplate these things we, too, stand upon a hilltop with the setting sun at our backs, praying, "Here God, poor and needy, I stand." We ask in all seriousness, "Who is sufficient for these things?" And as the setting sun uses the dust of the atmosphere to paint a picture whose beauty the artists of all ages have vainly sought to capture, the clear voice of the apostle speaks to the soul, "Our sufficiency is of God." The point of beginning is God.

True it is that we say we stand at the crossroads, that the world is in a time of crisis. But when hasn't the world been in a time of crisis? Each generation must learn anew those moral truths of God and then relate them to man. The learning process is never complete. Every generation must face the realities of life for itself.

Thus it is that we examine and re-examine our educational system. Maybe it is due, as thoughtful persons now declare, for another re-examination. When we begin to emphasize functional training with trades and such, as distinguished from character and cultural training, we add emphasis to making a living. But misadjustment abounds, problems of living arise, and we are learning anew what ancient generations also learned, that it is one thing to make a living; it is another thing to live a life! And, the matter of living, of peace of mind and soul, are among the most important things in all human life.

SO, let us look at our situation as we face the future!

First, the door to life is through spiritual reality. When we say this we do not mean something vague and unreal as folks are, unfortunately, wont to think when the spiritual is mentioned. We mean the true reality, life itself. True, is it not, that what is about us, the material form and substance, appears so real because its very presence seems to influence us so forcefully. But back of all that is life, a reality which is spiritual in its very essence.

For example, suppose we take something with which we are all familiar because we hear it every day. Cries resound from all sides that we need to change our institutions, change our environment, reorganize our organizations, build a new social structure wherein shall dwell justice. We petition for new laws, new officials. All of which is merely a change of externals. Back of every institution, back of every organi-

zation, back of every law, are people. And the effectiveness of any organization or program depends upon the sort or kind of people who exercise control or implement the organization, the society, or the law.

We read in the Bible that it is not what is on the outside of the man that determines his character, but that which is within. Recall your Shakespeare: "The fault, dear Brutus, is not in the stars that we are underlings, but in ourselves." Remember how Lady Macbeth paces the hall, though her hands have oft been washed, yet with troubled soul vainly trying to rub out the blot of blood: "Out, out damned spot!" The blot is not on the hand, but on the soul. The old Greek poet, Homer, saw clearly what was needed when he wrote: "They change not themselves, but the sky, who across the broad ocean do fly."

The reality of life-of all that is-is deeply spiritual. We do not need new institutions as much as we need people with a new outlook, a new spirit. We do not need reorganization as much as we need regeneration. We do not need a clean environment as much as we need a clean heart. We do not need a just society as much as we need a just people. We can have proper laws and better officials when we have better people.

After all, what is depends upon people, and what people are depends upon how well they understand that the door to life is spiritual reality.

Since man is a child of God, created in His image, he is essentially spiritual and can only find the fullness of life in community living, in fellowship with all people.

Now we all realize that folk are wont to repeat rather proudly, "I am not beholden to any man." How such a statement seems to enhance the importance of the one speaking it! Yet how utterly untrue it is! Someone had to assist at birth; and someone must assist at death, unless our mortal remains are to become mere carrion for the vultures of the air. The blessings we have, the freedom and liberty we enjoy, all is the result of other labors and other lives. Even the schools where we receive our education, and the churches where we worship God, are the result of others' sacrifices. We did not build them. In community brotherhood, we find our highest development.

Now, as a child of God, a spiritual being, we grow only as we share with others. The Bible tells us, "Give and it shall be given you, full measure, pressed down and running over." "Ah," you say, "that is contrary to all modern life." Today it is get while the getting is good; get all you can. But the greatest treasures in life are not what one keeps, but what one shares. Let's see.

Will a million dollars make you happy? Not necessarily so. A million dollars has no value except as people put value into it, except as it ministers to human need.

What then has value? Love, goodness, kindness, humility, justice, peace of mind and soul. But where can these be had? You can't measure them in the laboratory; you can't buy them in the market place. They can be had only as they are shared with our fellowmen.

Who then is sufficient for these things? Our sufficiency is of God. When one realizes he is a child of God, a spiritual being, and tries to live like that - a moral man in a moral universe - the blessings of God will reach even unto the least of God's children.

The way to this new world of the future lies, then, through the inner transformation of life. Ye must be born again.

Man has put so much trust in things he has formed and fashioned that it becomes pitiful to see him surrounded by machines of all kinds, yet also surrounded by the destruction and misery he causes. We have followed a philosophy of life whose cry has been, "Give us more goods; give us more things, and life will be happier and better."

Yet about us we see the wreckage of soul and heart as our mental institutions are crowded to the doors. We see the destruction of our natural resources and the beauty which no man created. We see also the appalling destruction, death, misery, and slavery of war. Yes, we have been busy developing things, but the weightier matters of the law of God, the soul, the man, we have not developed.

As I write this I have before me a picture. Above it is this headline: **TESTS AID STUDENTS TO MAKE COLLEGE ADJUSTMENTS.** A professor observes as three girls are busy with three machines. It is a picture of our warped view of life. Yes, the machine, the thing man has made, will show man the way to a good life! Ah, how we need to pray, "Here, God, poor and helpless I stand!"

Is not man a child of God, a spiritual being? How then can any machine probe the soul, lead the person to God? Who then is sufficient for these things? Our sufficiency is of God.

Man needs to realize that he is a responsible moral agent of God. It is not in the mere multiplication of things that we are going to have a better world in the future. Only as we have better people will we have a better world. And better people can come only as they are transformed, renewed, by the Spirit of God dwelling within them. Not by might, not by power, but by my Spirit,

saith the Lord.

All our education is lopsided except as it leads us to realize that moral and spiritual control is absolutely necessary to life, that man is a child of God and must live and act as such.

With this realization of the spiritual reality of life, that man is a child of God and must find his fullest development in fellowship with other men, that this new world will come through an inner regeneration of man, we will find man having an entirely new concept of power.

Now power is the most important characteristic of our age. We build automobiles and tractors with great power. The bulldozer and the power shovel at work on a job reveal our power. And the huge dams erected throughout the world harness the waters of earth to give man power. With atomic fission we are probing the power back of the universe. Now with rockets we seek to probe space and learn more about power. Yes, man has power - more power at his command than the world has ever known.

How is it used? No matter how beautiful or how powerful an auto may be, what happens depends upon the person behind the wheel. People determine how power is used.

Our first use of atomic power must have made the devil and all his imps laugh with diabolic glee. Yes, our first use of atomic power was to destroy, to ruin, to kill. You see what happens without true spiritual control.

Let me illustrate further. Before me, as I write are two pictures. One is of a heavily built man whose head is held high with proud expression on his face. He is heavily clothed. He appears to be able to control all about him. But no kindness appears on his face; no sympathy, understanding or love are radiated from him. He has power, he has control, men will obey or else -. His hands grasp a machine gun ready to mow down any life that dare challenge his will.

The other picture is also of a man. He is not so heavily built, nor is he so heavily clothed. His head is not proudly held high. Instead he is looking at people, children of God. His eyes appeal with kindness, tenderness, gentleness and love. He dominates the scene by His very presence. Yet his hands, sensitive hands, are empty. They are extended in an appealing gesture. He speaks in a voice filled with compassion: "Come unto me. A new commandment give I unto you, that you love one another."

That is all - God is love - the love of God reaching through men to all men - that is the power which will transform this world and bring peace to men.

Yes, a new concept of power - the power of God - will come to men. And a moral responsibility will come to men. A new world and a new life will come to men - the world and the life that God always has wanted for His children to have.

Who is sufficient for these things? Our sufficiency is of God. Go, then, in the will, the way, and the power of God and bring in being a world whose builder and maker is God. One has showed us the way. "A new commandment, my only commandment, give unto you, that ye love one another. Follow thou me."

PENTECOST

JAMES W. KENNEDY

TEXT: Acts 1:8 R.S.V. "Ye shall receive power when the Holy Spirit is come upon you."

ON ASCENSION DAY, our Lord left His earthly ministry in the hands of those few frail reeds, the disciples, who at the moment were faltering and unsure of what to do. Jesus pulled them to attention with a final word of authority. "Ye shall receive power when the Holy Spirit is come upon you." On that first Ascension Day, Jesus promised His followers that there would be a great outpouring of the Holy Spirit. The record proves it happened just ten days later as the Christian community of Jerusalem was gathered together for prayer and worship.

The Holy Spirit descended upon them and they were renewed and revitalized, filled with power to proclaim God's Word with persuasive conviction that Jesus was God's Christ, and that His Spirit was with them. From that moment things began to happen and the Church lived in the certainty that it was filled with the Holy Spirit who empowered the members and gave them ability to heal and to cast out demons, directed them in the appointment of leaders, initiated missionary enterprise, and sustained them in persecution.

It all began when the Spirit of the Lord carried those at Pentecost, especially Peter and Stephen, beyond themselves. They didn't know that they could do what they did. But by the help of the Holy Spirit, Peter had an eloquence he had not shown

before, and Stephen spoke out boldly and prayed for those who stoned him.

We declare and teach that on Pentecost the Church was born. This in a sense is true, although the foundations had long been built. But this was the real, primary and enduring result of the Spirit's coming. The power of the Spirit was manifested in the forming of the Church, which is "Holy because the Holy Spirit dwells in it."

The Church is a unique society because it shares a new and common life and love. The Church is *ONE IN CHRIST*. It continues steadfastly in the apostles' teaching and fellowship, and speaks the Word of God with understanding so all men can hear in their own "tongues the wonderful works of God."

God has sent the life-energy of the Eternal flowing through the fellowship into the lives of the believers. That is the meaning of the power of the Spirit. By this Spirit men and women become reconciled to God and are made new creatures. But the members of the fellowship must make a personal response to the God whom Christ reveals and, as they do, they know that God grants them powers of His Spirit to accomplish with Him His saving purpose for the world.

Pentecost, or Whitsunday, with its red symbolizing the tongues of flame, comes with rushing power and might on a Sunday in Church under the inspiration of prayer, praise, Scripture reading and song.

But the power seems to drain out of us quickly, all of a sudden, and we become like a dead battery. The secret, which is no secret, is the fact of intense concentration in that one place where the disciples were gathered with one accord. That is the major point of it all - concentration. Power comes through concentration in prayer and supplication, with expectation and faith, ready for the inflow of God's Holy Spirit with power, and its overflow, even as at Pentecost.

Take concentration as it affects the art of loving, and the need for it as the failures of love become manifest. Dr. Erich Fromm, a distinguished psychiatrist, has this to say:

"Concentration is a necessary condition for the mastery of an art. Anyone who has ever tried to learn an art knows this. Yet concentration is rare in our culture. On the contrary, our culture leads to an unconcentrated and diffused mode of life, hardly paralleled anywhere else.

"If one wants to become a master in any art, one's whole life must be devoted to it, or at least related to it - practicing discipline, concentration, and patience throughout every phase of

Protestant Episcopal Church of The Ascension,
New York City, New York

his life... If one is concentrated, it matters little what one is doing; the important, as well as the unimportant things assume a new dimension of reality, because they have one's full attention."

The disciples "continued ... in prayer and supplication" and searched the Scriptures daily to discover how they might be fulfilled. When they "were all with one accord in one place" this power came. Our divisions, our lack of power, point to a slipshod devotional life, a lack of concentration on God's Holy Word, obedience of our Lord's commands, and to an undisciplined life. But the exceptions to this picture give us hope ...

The Holy Spirit helps make us whole and complete, filling the chinks in our spiritual armor, correcting defects in our character, solidifying our belief into one unassailable bulwark. The Holy Spirit "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And this is done within the Fellowship, the koinonia, which is a new name for a new thing, "community of spirit issuing in community of life," because the Holy Ghost dwells in it and sanctifies (makes whole, completes) its members. The power of the Spirit was manifested first in the experience of this company of men and women concentrating on Jesus' promise, "ye shall receive power."

Pentecost may never be repeated in us in the same way as recorded in the Acts, but through the fellowship (*the KOINONIA*) we shall receive installment of His power, an "earnest of the Spirit," and shall be helped to grow in wisdom, in faith and in witness to whatever we have received of this power.

Dorothy Sayers, who turned from creating mysteries to penetrating a greater mystery, spoke truly when she said: "the average Church member is about as well-equipped to do battle on fundamentals with a Marxian atheist or a Wellsian agnostic as a boy with a peashooter facing a fanfare of machine guns."

I have often been in this situation, unable and ill-equipped to bear strong witness for Christ. The only remedy is to prepare by the help of God's Holy Spirit to "be ready always to give an answer to every man that asketh you (or badgers you or argues with you) a reason for the hope that is in you."

The only way anyone can be theologically and intellectually adequate is by the power of the Holy Ghost for He shall lead you into all truth. The disciples received power only after long apprenticeship under

Christ, the acceptance of His Lordship and the continuing practice of prayer, faith, and mercy. I recall a man in our Richmond, Va., Friday luncheon group who asked, "Why can't I receive power, like the early disciples did, and do the same things because of it, like Peter and Stephen?" Our Lord said, "You shall receive power," but He added, "when the Holy Spirit has come upon you." (R.S.V.) How did they prepare to receive Him? How do we? This man wanted the power to work miracles. But the meaning of "POWER" in this context is the power of God within mediated to others through us.

The Pentecost message from the seven Presidents of the World Council of Churches declared that "men of themselves have not the power to do the good they know they ought to do," but the power does not come until men are ready to consecrate themselves fully to the service of Christ and become "willing instruments of His saving work."

"Whitsunday comes to tell us the one and only way in which our weaknesses can be transformed into strength is by receiving the lifegiving Spirit which turned disappointed disciples into courageous witnesses."

We must show the nations that there exists a people of God which lives in the strength of the Holy Spirit, "Ye shall receive power when the Holy Ghost has come upon you."

When we are ready to concentrate on completing our Christian life and developing our God-given potential; when we face a difficult task ready to ask and receive God's help for doing it; when we are willing to allow God's spark to ignite us; then the promised power will be received "not many days hence."

Life Gives What We Ask

*I bargained with Life for a penny,
And Life would pay no more
However, I begged at evening,
When I counted my scanty store.*

*For life is a just employer;
He gives you what you ask—
But once you have set the wages
Why, you must bear the task.*

*I worked for a menial's hire—
Only to learn, dismayed,
That any wage I had asked of Life
Life would have paid.*

—JESSIE B. RITTENHOUSE.

AMERICA'S GREATEST NEED !

WHAT CAN AND SHOULD LAYMEN DO ?

MILTON THOMAS

IN ANSWERING this question the first thing to be determined is just what America's greatest need today is. It may seem presumptuous for a preacher to attempt to make such a decision but I shall venture this assumption as a beginning. That is righteousness and moral stabilization. This is basic to our civilization. We have more power today than ever before in high-speed automobiles and in such intangibles as political influence. Each of us needs the ability to control his own power. Such a person is truly strong. It is a weak person who does not have self-control and is mastered by his drives, appetites, desires, and instincts. Such a man is meek and shall inherit the earth.

We make secure everything else. I read of a modern bank which was acclaimed robber-proof. All means of vault walls, locks, safety devices and automatic alarms were installed. But it was robbed. An official embezzled the money. The moral stability of the employee could not have been counted on. But we must go deeper than ideals of moral integrity. They must rest upon vital religion. In the words of the ancient prophet, Zechariah, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

But religion in order to be true and vital must be undergirded by prayer. The entire program of life and work in both personal and social relations must be supported by a meaningful emphasis on the practice of prayer. It is spiritual business. And prayer is the channel of such power. To illustrate the effectiveness of persistence in prayer Jesus told of the poor widow and the unscrupulous judge. This ruthless politician, though he considered neither God nor man, nevertheless granted the request because he became weary of the widow's coming. He certainly does not illustrate

God answering prayer, but if he would answer such persistent prayer, certainly the heavenly Father will.

So morality, religion, and prayer join to form America's greatest need today. But they are not isolated qualities. They must be combined into a Christian personality. In meeting this need laymen must first recognize their place as -

AMATEUR CHURCHMEN

This idea comes from the realm of sports. We often think of amateurs as those with very inferior ability and status. This is not always so. Amateur sports has its stars and some of them compare favorably with the professionals. Amateurs achieve excellent ratings, the only difference being that they compete for the sheer love of the game. They are not paid for their activity. They are not professional. This is essentially the place of laymen in the church. They serve for the love of Christ and the kingdom, for the sheer satisfaction in doing the job. They are not paid for their work. They are not professionals.

One of the important emphases which came out of the Protestant Reformation was "The Priesthood of all believers." Vitally the distinction between the clergy and laity as to special relationship with God was removed. An ordinary layman could enter the presence of God to do business there just as could a professional clergyman. But if we think of personal prayer for himself as the limit of such a priesthood we do violence to this emphasis of the Reformation. He is not his own priest but his brother's priest. Through intercessory prayer he holds his brother before the throne of grace. And laymen as well as ministers can pray.

For an ideal from Scripture we go back to Amos. He says, "I was no prophet, - neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit." It was not that God did not give him a message nor that he did not deliver that message. He says that he was not a member of the school of prophets neither did he inherit a place among them from his father. In other words, he was not a professional prophet. He was just a farmer, a layman, but the message of Christianity would have been immeasurably impoverished without this book in the Old Testament.

Pastor of the Methodist Churches at Clintonville, Peters Chapel, Pleasantview, Rankin Chapel in Pennsylvania.

Many thinking people are concerned - and that not without reason - about the increased emphasis placed on professional sports and their showing on TV. This is to the detriment of such sports as sand lot baseball. It is worth much more to have a personal concern and participate in the home town team than to sit in a plush chair before the TV set or in the bleachers and watch the experts do it.

E. Stanley Jones makes an interesting observation in his study of the Acts, as to the passing of the importance of the professional apostles when they withdrew from such a practical thing as a ministry to widows to give themselves to prayer. The persecution that drove the rank and file of Christians from Jerusalem did not bother with the professionals that had gone to seed. Stephen was a layman but his witness in martyrdom led to the conversion of Paul. And Annanias and Barabas who continued the guidance in Paul's conversion were laymen.

In the Church of today the minister is called upon to do so many things that it is impossible for him to contact or call upon all who should be approached about Christ and his church. This opens the need and opportunity for laymen in a program of lay visitation evangelism. Through such a use of laymen the ministry of the church can be enlarged manifoldly and great numbers more reached.

Imagine an army sitting in the trenches while the enemy is approaching. They gather around the general and the few faithful leaders and encourage them to go forth and do battle against the enemy, assuring them that they are for the cause and wish them good luck. Yet the Christian soldier occupies a pew - at least occasionally - and listens interestedly to a preacher, encourages him in his work, but feels no further sense of responsibility.

As an amateur churchman his interest in the kingdom is as keen as that of the professional minister.

Recognizing his place, he must next:

BECOME CONVINCED IN HIS OWN MIND

Saint Paul expresses it, "let every man be fully persuaded in his own mind." Last summer we were privileged to attend the Rumney Pastor's Conference in New Hampshire. Each morning we had a forum and discussion. I recall the one on missions. The leader started something like this: "One must first decide his own stand on missions. All else depends on that." And that is absolutely true. If a person decides that missions are an integral part of Chris-

tianity he will give sacrificially to their support. But if he questions their value he may be impelled to give a few cents or dimes to their support but never anything worthwhile.

At the World Methodist Conference on Evangelism held a few years ago in Philadelphia, Bishop Oxnham said in an address: "Once again, the Church must say and say sincerely to its clergy and to its laity, 'Do you accept Jesus Christ as Lord and Saviour?' and accept nothing other than an affirmative answer to that question. You cannot accept Jesus Christ as Lord and Saviour in percentage terms. It's all or nothing."

There is an absoluteness to Christianity. God has given His full and complete revelation through Jesus Christ. The eternal Son, the third person of the Trinity, has become man. If Christ is fully God, there can be no revelation that goes beyond Him. The amateur churchman must be fully convinced of the truth and necessity of the Christian Gospel.

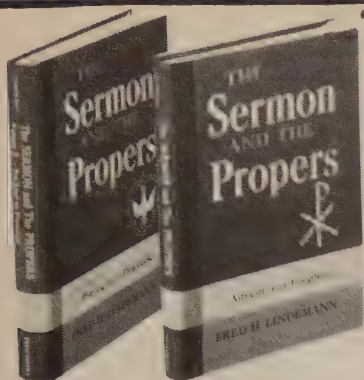
But what attitude do we find all too common among men today? They generally feel that religion and the church are really optional. As long as a man is faithful to his wife and pays his bills on time there is no need to bother about religion. Americans are not like the Communists who officially deny the existence of God. They just forget his importance. They forget that things seen are temporal; things unseen are eternal.

I recently read that in one generation the Southern Baptists increased their membership by four million members. Four factors are given as the reason. A continual, vigorous program of evangelism. Simple Biblical preaching. Holding rural people who move to town. And an intense sense of mission. While these are all true I would like to emphasize that last one, an intense sense of mission. To meet America's greatest need today laymen must have that intense sense of mission, they must become absolutely convinced in their own minds.

What can laymen do? I am going to suggest something we have said so often that you may turn away from its very triteness with a superficial smile. And yet it is what every layman can and must do. It is

STEWARDSHIP OF LIFE AND POSSESSIONS

Saint Paul wrote to the Romans, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service." This means a practical dedication. And laymen are supposed to be interested in



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practical Christianity as over against theoretical. What practical thing can you do? Recognize the need for morality, religion, and prayer in America today. Then as an amateur churchman, serving without pay and with intelligent conviction, give yourself in service and your money in support of the work of the Kingdom.

You are of course first to live that life. If Jesus Christ does not capture our deepest affections, some other cause will. Then, of course, you must guard against an emotional love which burns itself out quickly. Make a careful calculation of what part Christ should have of our time and ability. We do have to make a living, but we also have to live a life of Christian usefulness. We need to strike an honest balance. You represent your church. Your associates see it through you. Never utter a word of destructive criticism. If you don't work happily on a committee without friction get off the committee. Remember your church needs your ability.

Then there is the matter of giving. Nellie Morton in her teaching manual for teachers using her book, "The Church We Cannot See," says: "Two principles should guide all Christian giving: 1. discovering needs that are real, 2. sharing sacrificially. A gift isn't a gift unless it costs. The rich out of their abundance put gifts into the temple treasury. The widow out of her want gave all she had."

This brings up the subject of the tithe or tenth. Ordinarily the Christian should not give less than the Old Testament He-

brew. But our observance should be deeper than Old Testament law. To some people the tithe would fall short of a challenge and sacrifice. Some may be too poor to give the tithe. Some should give more. Here we don't merely follow the letter of the law, but be guided by the spirit of it. Then don't just mail your check to the church office so a visitor won't call on you. Don't just give to satisfy an emotional appeal. But give as your sacrificial sharing and as part of a worship service.

Now let's face it. Jesus prayed for us: "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." This would mean our consecration and service. Isaac Watts expressed its depth,

Forbid it, Lord that I should boast
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to his blood.

These words from some unknown Christian were taken from a church bulletin: "I believe that the fulfillment of the teachings of Jesus is possible. But I believe even if I should be the only one, there is nothing for me to do but to fulfill them. There is no question as to whether many or few will act as I do, or of what may happen if I do what I should do. I know that besides life and death, nothing can happen. And life and death are in the hands of GOD."

BLOOMED IN THE RAIN

Job 5:10 "Who giveth rain upon the earth."

It rained steadily all last night, -one of those quiet, comfortable sort of rains, and this morning I went out into my yard in a search of flowers. The roses have just been awakening, I thought, not much use to look there. And having dismissed that possibility, I turn to where the little spring things - violets, crocus, -- were appearing after the long winter rest. Sure enough, there were Roman hyacinth, dainty and white, and exactly six stems of wet snowdrops.

Happy over my find, I was turning to go into the house when a burst of glory made me stop. There on a rose bush was a full bloom with all the splendor of a sunset! Wrapped in those rain-laden petals lay the delicate velvet of feathery clouds surrounding the deeper bronze of the fading sun! Never had I experienced beauty more rare, and it had bloomed in the rain!

Often when the rain falls and the darkness comes, we cry out in protest. Surely no good can come out of this, but - patience, my soul - have patience until the morning when the sun shines once more and lovely things may have bloomed in the rain.

"Some hearts, like evening primroses, open more beautifully in the shadows of life."

Some souls, like the rose, bloom loveliest in the rain! -- *The Lady With the Pencil*, in *The Christian Advocate*.

SEASONED WITH SALT

Too often we overlook the intimate relationship between right thoughts, right speech and right actions. "Keep thy heart with all diligence, for out of it are the issues of life," we are told; and Jesus said, "How can ye, being evil, speak good things, . . . for out of the abundance of the heart the mouth speaketh? . . . for by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Is it any wonder, then, that repeated admonitions are given to us to control that unruly member of which James wrote that it is set on fire of hell, and no man can tame it? and further declares that our control of the tongue is a criterion by which to measure the perfect control of all members?

--*Art Rakestraw, Exchange Pub.*

HOW TO FACE DEATH

"If this life were all, the Christian would not have to worry. The important thing is to come to terms with death, not with fear, but with gravity and soberness, which become Christians."

These were the emphatic and encouraging

words of Rev. Wm. S. Hudson, before a group of women attending a meeting in the parish house of Trinity Episcopal Church, Buffalo, New York, in early April. The speaker reviewed the novel "Christian Living," by Stephen Bayne, which deals with the obligation of Christians to make right choices. "These choices which every Christian must make are important, and numerous. They include personal religious life, sex and marriage, children and the home, a vocation and home obligations, a vocation and its problems, and facing death.

"Facing death is one of the most difficult problems for the Christian to meet, especially if it is death by warfare, accident, suicide or capital punishment," which the speaker concluded "is on the frontier of Christian conscience."

If you are running a little short of things to worry about, give a thought to the plight of the Eskimo. He is, it seems, being killed by kindness. According to a survey lately crossing our desk, Eskimos are not hunting seals or fishing as of yore. They are living off processed foods; their resistance is thus lowered, and they are catching diseases of the white man. Back in 1941 B W H (Before Welfare Handout) 13,000 Eskimos lived in Canadian Arctic. Now the number is down to less than 8,000.—

Quote, from Exchange.

THOUGHTS

Don't read insincerity into another's life, when that is the pattern of your own.

Don't stay away from Church because it is not PERFECT. How few of us would feel comfortable in a perfect Church.

History is a safety deposit vault, where an unlimited number of ideas and experiences are held to our credit.

Don't write to a man what you would not say to him.

Truth in one sphere does not contradict truth in another.

Men who serve one another are never strangers.

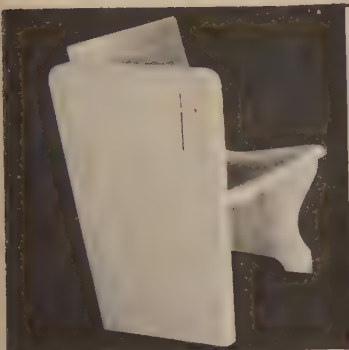
Permit no backward step in spiritual life. Go forward on your knees in prayer.

Ruts long travelled grow comfortable. That is why reading and study are required.

Words are nothing to young people, unless backed by example.

★ Two of the hardest things in the world to keep clean are a white vest and a spotless reputation.

★ Some folk don't look up until they are flat on their back.



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GOLD FROM GOLGOTHA, Sermons on The Seven Words From The Cross. Russell Bradley Jones, Baker. 96-p. \$1.75

The author of this book, Russell Bradley Jones, is head of the Dept. of Bible and Religious Education, Carson-Newman College, Jefferson City, Tennessee.

Although sermons on the Seven Words From The Cross are generally considered as seasonal or Lenten Sermons, it is well to bear in mind that these words and their meaning in the life of every Christian are seasonal INDEED, to the extent that they are in SEASON EVERY HOUR OF EVERY DAY!

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GENERAL

America's Need	47
Baccalaureate	
Sermon	42
Bigot	36
Book Reviews	51
Brussels Fair	38
Children's Ser-	
vice	40
Flag Dedication	39
God in our Lives	35
Illustrations	50
In God's Hands	34
Memorial Service	40
Old Age	37
Optimism	30
Pentecost	45
Plain English	38
Security	33
Sermons	42
These Days,	
Siegart	42
Too Tall	41
Unions	38

ARTICLES

Bigot, Raines	36
God in our Lives,	
Jordan	35
In Thy Hands,	
Smith	34
Plant a Rose	30
Security, Benson	33

SERMONS

Baccalaureate,	
Siegart	42
Pentecost,	
Kennedy	45
America's Need,	
Thomas	47

CHURCH METHODS

Chaplains in	
Unions	38
Children's Serv.	40
Flag Dedication	39
Memorial Service	40
Reaching Old	
Age	37
Too Tall	41

ILLUSTRATIONS

Bloomed in Rain	50
How Face Death	50
Life's Gifts	46
Plant a Rose	30
Seasoned with	
Salt	50
Thoughts	50
Too Tall	41
Worry	50

SCRIPTURE TEXTS

I—Illustrations	
O—Outlines	
S—Sermons	
Job 1:21	40
Job 5:10 (I)	50
Job 19:25-28	40
Psa. 119:41-48	40
Psa. 147:1-7	9
John 11:25-26	40
Acts 1:8 (S)	45
11 Cor. 3:5	42
1 Tim. 6:7	42

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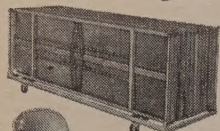
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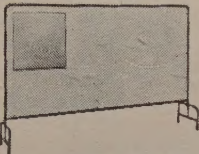


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Muhlenberg Press 31

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<input type="checkbox"/> Bells	<input type="checkbox"/> Grounds Maintenance	<input type="checkbox"/> Pulpit Lamps
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<input type="checkbox"/> Bibles, Pulpit	<input type="checkbox"/> Hymn Boards	<input type="checkbox"/> Roofing
<input type="checkbox"/> Bird Repellants	<input type="checkbox"/> Hymn Books	<input type="checkbox"/> Room Darkeners.
<input type="checkbox"/> Books of Remembrance	<input type="checkbox"/> Insulating	<input type="checkbox"/> Safes
<input type="checkbox"/> Building Maintenance	<input type="checkbox"/> Insurance, Automobile	<input type="checkbox"/> Scaffolding, Movable
<input type="checkbox"/> Bulletin Boards, Exterior	<input type="checkbox"/> Insurance, Fire	<input type="checkbox"/> Screens, Film and Slide
<input type="checkbox"/> Bulletin Boards, Interior	<input type="checkbox"/> Insurance, Life	<input type="checkbox"/> Stained Glass (Simulated)
<input type="checkbox"/> Candles	<input type="checkbox"/> Kitchen Equipment	<input type="checkbox"/> Stained Glass Windows
<input type="checkbox"/> Candlesticks	<input type="checkbox"/> Kneeling Pads	<input type="checkbox"/> Stage Equipment
<input type="checkbox"/> Carillons	<input type="checkbox"/> Lighting Fixtures	<input type="checkbox"/> Steeples
<input type="checkbox"/> Carpeting	<input type="checkbox"/> Lightning Protection	<input type="checkbox"/> Sunday School Furniture
<input type="checkbox"/> Chalkboards	<input type="checkbox"/> Literature Racks	<input type="checkbox"/> Sunday School Supplies
<input type="checkbox"/> Chairs, Folding	<input type="checkbox"/> Loans	<input type="checkbox"/> Tables, Folding
<input type="checkbox"/> Chancel Furniture	<input type="checkbox"/> Mailing Equipment	<input type="checkbox"/> Tape Recorders
<input type="checkbox"/> Choir Music	<input type="checkbox"/> Maintenance Equipment	<input type="checkbox"/> Treads, Step and Stair
<input type="checkbox"/> Choir Robes	<input type="checkbox"/> Membership Records	<input type="checkbox"/> Water Coolers
<input type="checkbox"/> Church Signs	<input type="checkbox"/> Memorial Tablets	<input type="checkbox"/> Weatherproofing
<input type="checkbox"/> Coat Racks	<input type="checkbox"/> Offering Envelopes	<input type="checkbox"/> Weekly Bulletins
<input type="checkbox"/> Coin Counters	<input type="checkbox"/> Offering Plates	<input type="checkbox"/> Windows
<input type="checkbox"/> Collection Plates	<input type="checkbox"/> Organ Chimes	<input type="checkbox"/> Window Drapes
<input type="checkbox"/> Communion Sets		
<input type="checkbox"/> Corkboards		
<input type="checkbox"/> Credit Unions		
<input type="checkbox"/> Crosses		
<input type="checkbox"/> Cushioning		
<input type="checkbox"/> Decorating Services		
<input type="checkbox"/> Dictating Machines		
<input type="checkbox"/> Directory Boards		
<input type="checkbox"/> Door Mats		
<input type="checkbox"/> Dossal Hangings		
<input type="checkbox"/> Duplicating Machines		
<input type="checkbox"/> Duplicating Supplies		
<input type="checkbox"/> Facing Materials, Exterior		

**THE EXPOSITOR
EAST AURORA, N. Y.**

Please send information about items checked.

Name _____

Address _____

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State _____ Denomination _____



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